ATTRIBUTES OF

the Righteous Wife

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بسم الله الرحمن الرحيم

AUTHOR'S INTRODUCTION

Verily, all praises belong and are due to Allaah. We seek His aid, beg Him for forgiveness and repent unto Him. We seek refuge in Allaah from the evils of our souls and from the evils of our misdeeds.

Whomsoever Allaah guides there is none who can misguide him, and whosoever Allaah misguides there is none who can guide him.

I bear witness and testify that there is no deity worthy of worship but Allaah, alone, without any partner, and I bear witness that Muhammad is His slave and messenger. May Allaah extol upon him and all of his family members and companions prayers and salutations.

To proceed...

The topic of this book, "Attributes of the Righteous Wife", isn't just for the young woman looking forward to marriage and wants to know about the attributes of a good wife in order to adorn herself with those attributes and prepare herself to implement and perfect them.

Nor is it merely addressed to the married woman who has already chosen these righteous attributes and wishes to persevere and continue to practice them. Nor is it only for the married woman who fails to fulfill these attributes and falls short in them in order for her to fix herself and rectify her marital life. Rather it is an address and a reminder much more general than all of this.

It is a reminder for the father who wants his daughters as well as any other women under his guardianship to have a good upbringing, an honorable life and an entrance into marital life according to what Allaah and His Messenger have intended.

This treatise will hopefully aid him in reminding these young women of the legislative guidelines and necessary characteristics that the young Muslim woman must be cultivated upon and look after.

This treatise is also a reminder for the mother who is the shepherd of her home, the one responsible for her daughters as their instructor, for surely most women grow up practicing that which they saw and heard their mothers doing. It is also a reminder for the callers to Allaah to look after this affair, to place importance on this matter and to strive very hard in spreading these virtuous attributes, commendable characteristics and blessed traits in order that these attributes will become inseparable for our daughters and women in the society of faith and lands of the faithful.

Especially since we live in a time in which a total war has been waged against the woman, the likes of which is un-known in all of history. There are countless tactics and platforms for this war which aims at doing away with the chastity, nobility, perfection, adornment, beauty, faith, character and virtue of the woman.

In the past, the only way pervasive calls, biased desires and degenerated views could reach a woman was through a handful of television stations, or if she had an evil girlfriend, etc....This was the only way evil practices would reach her.

As for today, then the filth and corruption of the entire world reaches her while she sits in the comfort of her own home without having to leave.

She can sit in her bedroom in front of the television or surf the net, or read tabloid magazines, and every type of evil and corruption can reach her heart and mind.

So in order for her to be righteous, chaste, religious and devout to Allaah, the Sublime and

Exalted, she needs to shut all doors of evil, cut off all pathways of vice, and lock all entrances of corruption.

Furthermore, this is also a huge responsibility upon the men that Allaah has placed in charge of her [such as her father, husband, brother, etc...]. Hence, this major affair requires that a great deal of importance is displayed to it and that it is properly looked after.

I say: In the shade of our current condition, along with a lack reminding and the small number of those who remind the people about the attributes of Emaan, the virtuous qualities and fine characteristics that the woman should adorn herself with, there has appeared a lot of weakness and feebleness amongst many women, and it has become widespread among them the lack of shyness, and all other types of negligence.

To proceed:

This will be a brief lecture on the attributes of the righteous wife. I ask Allaah, the Ever-Generous, the Lord of the Magnificent Throne, to allow it to be good and beneficial, and to allow it to be a key to good and to close the doors of evil.

I ask Him to allow it to be a means of guidance for the hearts and rectification for the souls, a

connection to Allaah, the Lord of the worlds, in order to achieve His good pleasure and to obtain that which He loves, the Sublime and Exalted, and to help in staying far away from all that angers and displeases Him, the Exalted.

I say-and in Allaah I seek help-:

When we speak about the attributes of the righteous wife and righteousness, it is necessary that we forget not about the major principle of this topic which is the foundation and basis of obtaining righteousness. This principle is the reality that righteousness cannot be obtained except through two means:

The first: Divine inspiration from Allaah, the Sublime and Exalted, His guidance, aid and facilitation.

Hence, Allaah is the Guide and He, alone, is the One Who gives success, and all affairs are only in the hand of Allaah, the Exalted. He, the Sublime, says,

﴿ مَن يَهِدِ اللَّهُ فَهُو ٱلْمُهُنِّدُ وَمَن يُضْلِلْ فَلَن يَجِدُلُهُ وَلِنَا مُرْشِدًا

4 (W)

"He whom Allaah guides, he is the rightly guided; but he whom He sends

astray, for him you will find no wali to lead him." 1

Allaah, the Exalted, also says,

﴿ وَأَلَّهُ يُدْعُوا إِلَىٰ دَارِ ٱلسَّلَاءِ وَيَهْدِى مَن يَشَاهُ إِلَى صِرَاطٍ مُسْلَفِيمٍ اللَّهُ ﴾

"Allaah calls to the Abode of Peace and guides whom He wills to a straight path."2

Thus, all guidance, righteousness and success lies in the hands of Allaah. Whatever He wills shall take place and whatever He doesn't will shall not take place; and there is neither might nor strength except in Allaah, the Most High, the Most-Great.

The second: By a person striving and exerting all of his efforts and energy in obtaining righteousness by seeking it through its proper means.

The Prophet () has mentioned both of these points when he () said in an authentic hadeeth:

احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللهِ

¹ Surah al-Kahf [18:17]

² Surah Yunus [10:25]

"Be diligent upon that which is beneficial for you and seek help in Allaah." 3

احْرِصْ عَلَى مَا يَنْفَعُكَ

"Be diligent upon that which is beneficial for you..."

By exerting all beneficial means and helpful reasons with which righteousness and guidance may be obtained.

وَاسْتَعِنْ بِالله

"And seek help in Allaah."

In other words, rely on Him, put your trust in Allaah, seeking from Him his aid, hoping that He gives you divine success, makes you firm and assists you in obtaining righteousness. Hence, this is a major principle that entails all good.

There is another important principle that we must bring to your attention being:

The foundation of righteousness, the origin of knowing of it and the path of reaching it is the Book of Allaah and the Sunnah of His Prophet ().

Therefore, it is a must that the one who wishes to remind the people about righteousness and rectification to rely on the Book of Allaah and the Sunnah of His Noble Messenger (

As for the proof for this from the Qur'an, then it is the saying of His, the Exalted,

﴿ إِنَّ هَاذًا ٱلْقُرْءَانَ يَهْدِي لِلَّتِي هِي أَقُومُ ﴾

"Verily, this Qur'an guides to that which is most straight and most correct." 4

As for the Sunnah and the guidance of the Noble

Prophet (), then he () says,

تَرَكْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَضِلُوا بَعْدَهُمَا: كِتَابَالله، وَسُنَّتِي.

"I leave you with two things with which you will never go astray after me: the Book of the Allah and my Sunnah." 5

So accordingly, the topic of our lecture will be:

³ Collected by Muslim (no. 2664).

⁴ Surah al-Isra' [17:9]

⁵ Collected by al-Hakim (1/172) on the authority of Abu Hurayrah, radiyallāhu 'anhu, and al-Albani declared it to be authentic in "Sahih al-Jami" (no. 2937).

Attributes of the Righteous Wife in Light of the Book of Allah and the Sunnah of His Messenger ().

Moreover, every attribute that we mention in our talk will be supported and backed up with its proof and evidence from the Book of Allaah and or the Sunnah of His Messenger ().

A Third Principle:

Which is a basis upon which all acts of obedience, deeds of virtue and perfection are based, this principle is: The fulfillment and execution of the taqwa of Allaah, the Sublime and Exalted.

For surely, it is the peak of all virtues, the spring-head of all good, and the origin of all happiness in this life and the Hereafter.

Moreover, it is incumbent upon the Muslim woman to understand that her adherence to the etiquettes of the Islamic Legislature and adorning herself with the virtuous attributes is an act of worship and a means of seeking nearness to Allaah, which brings about His good pleasure and reward.

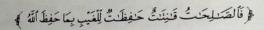
She must also realize that by her falling short in adhering to those etiquettes and attributes, it will cause her to miss out on obtaining Allaah's good pleasure and reward, according to how much she falls short in her adherence, and we will mention more of this – insha- Allaah- in its proper place in the lecture.



FROM THE ATTRIBUTES OF THE RIGHTEOUS WIFE IN SURAH AN-NISAA

The very first thing that I will start off with is what is mentioned in surah-Nisaa regarding the attributes of the righteous wife:

Allaah, the Blessed and Exalted, says,



"Therefore the righteous women are devoutly obedient and guard in their husband's absence because of what Allaah has guarded." 6

This section of the verse has mentioned a comprehensive description of the righteous wife and displayed the characteristics of the pious woman.

This blessed, noble text has proven to us that the righteous wife is the woman who combines between two main attributes:

The first: One that pertains to her relationship with her Lord.

The Second: One that pertains to her relationship with her spouse.

As for the relationship between her and her Lord: Then it is the part that says,

﴿ قَانِئَاتُ ﴾

...devoutly obedient... Al-Qunūt is being constant upon the obedience of Allaah and strictly guarding His worship, to adhere to His obedience, and to take care of the obligations and mandatory acts of Islaam. It is to avoid neglecting and or wasting them. Thus, all of this is included in the saying His, the Sublime and Exalted,

﴿ قَانِنَاتُ ﴾

...devoutly obedient...

The Second Aspect: Is in the part of the verse that says,

﴿ حَافِظَاتٌ لِلْفَيْبِ بِمَا حَفِظَ اللَّهُ ﴾

"...and guard in their husband's absence because of what"

Allaah has guarded.

⁶ Surah an-Nisaa [4:34]

RIGHTEOUS WIFE IN SURAH AN-NISAA

In other words, the woman that guards the rights of her husband in his absence, and similarly is the case in his presence. She guards his wealth, his bed, his rights and his obligations.

﴿ حَافِظَاتُ لِلْغَيْبِ ﴾

... and guard in their husband's absence.

Moreover, all of this guarding and protecting is only from the divine success of Allaah, the Sublime and Exalted, His aid and facilitation. For this reason He said,

﴿ حَلِفِظَاتُ لِلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ﴾

...and guard in their husband's absence because of what Allaah has guarded."

Meaning, this is not because something she deserves, or because of her intelligence or hard work, but only because of Allaah's divine inspiration, aid and facilitation of those acts.

This reminds us of what I previously mentioned with regards to the reality that righteousness and piety can only occur by Allaah's aid and ease.

Also, included in the part of the verse that says,

﴿ قَانِنَاتُ ﴾

devoutly obedient... Is the women's protection and guarding of the obligatory acts of Islam and the incumbent things in the Religion.

There are several ahadith of the Prophet (that have this very same meaning.

From them is the hadith that is collected by Ibn Hibban in his "Saheeh" 7 on the authority of Abu Hurayrah, radiyallahu 'anhu, that, the Prophet (فالسامان) said,

إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا ، وَصَامَتْ شَهْرَهَا ، وَ حَصَّنَتْ فَرْحَهَا، وَأَطَاعَتْ يَعْلَهَا، دَخَلَتْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ

"If a woman offers her five daily prayers, fasts the month of Ramadan, guards her chastity and obeys her spouse, she will be allowed to enter Paradise through any gate she wishes."

has also collected his Imam Ahmad "Musnad"8 on the authority of 'Abdur-Rahman

^{7 (}no. 4163) and al-Albani declared it to be hasan in "Sahih at-Targhīb" (no. 1931).

^{8 (}no. 1661).

Ibn 'Auf, radiyallāhu 'anhu, that, the Prophet (said,

إذًا صَلَّتِ الْمَرْأَةُ خَمْسَهَا ، وَصَامَتْ شَهْرَهَا ، وَ حَ فَظَتْ فَرْجَهَا، وَأَطَاعَتْ زُوْجَهَا، فِيلَ لَهَا: أَدْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبُوابِ الْجَنَّةِ شِئْنِ

"If a woman offers her five daily prayers. fasts the month of Ramadan, guards her chastity and obeys her husband it will be said to her, 'Enter Paradise through any gate you please."

So congratulations to the Muslim woman for receiving this noble promise and virtue that Allaah, the Sublime and Exalted, has given her.

Just four actions that the Muslim woman can count on one hand, not two hands, but just one hand, four acts that if she guards them, it will be said to her on the Day of Judgment,

أُدْخُلِي الْجَنَّةِ مِنْ أَيِّ أَبُوابِ الْجَنَّةِ شِفْتِ

"Enter Paradise through any gate you please."

Isn't it befitting for the woman who is sincere and truthful to herself to look after these attributes, to place a great deal of importance on them, and to be consistent upon performing them?

To guard her prayers, guard her fasting, guard her chastity, guard the rights of her husband in order for her to obtain this blessed promise and this plentiful good, and for it to be said to her on the Day of Judgment,

أُدْخُلِي الْجَنَّةِ مِنْ أَيِّ أَبُوابِ الْجَنَّةِ شِئْتِ

"Enter Paradise through any gate you please."

The foundation of a woman being righteous is her righteousness with her Lord, her perfection of His obedience and seeking closeness to Him, along with being constant upon all of that.

For indeed, this righteousness and uprightness is the secret behind her happiness and bliss. The secret behind her Tawfeeg in her entire lifeand included in that is her marital life-, the secret behind the forthrightness of her children and offspring, and the secret behind her having a blessed, pleasant life.

For this reason it is extremely important for the woman who wants good for herself, and for those fathers who want good for their daughters to raise them upon righteousness, uprightness and

guarding their worship. They must raise their daughters upon looking after the incumbent acts of Islam, especially the five daily prayers, fasting the month of Ramadan, and staying far away from everything that will affect their chastity and nobility. This is what is mentioned in this hadeeth, being the saying of the Prophet (ضالب عليه الله),

وَ حَفظتُ فَرْجَهَا

"... guards her chastity..." For a woman to guard her chastity requires that she and her guardian cut off all means and doors that will lead to corruption, evil and sin; and refuge is sought in Allaah.

This is a major issue for the woman who wants good for herself to raise herself thereupon. She has to strictly guard the obedience, worship and seeking closeness to Allah, the Sublime and Exalted, with that which pleases Him, from correct statements and righteous actions.

Then, if Allaah blesses her with an honorable and compatible spouse, she should fear Allaah regarding him from the very beginning of their marriage.

This requires us to point to a very dangerous matter that has become very popular and

widespread which is: wastefulness extravagance on the wedding night, and going overboard on the costs and expenses of the actual wedding; this is a matter that is very serious and its harm can be quite formidable.

When many women are about to get married they only focus on material things and only place importance on being like their relatives and girlfriends. Some of them say, 'So and so did this', and, 'So and so got married like that, etc...

Once they look at things like this, they fall into extravagance and wastefulness. They waste and throw away so much money and wealth along with countless other impermissible deeds and evil acts. Hence, this preface to their marriages is a reason behind the lack of blessings and goodness in the future of their marriages. This is exactly opposite to the case of the woman who is far away from those vices and her family avoids extravagance, sins and acts of disobedience, then here will there be blessings and goodness.

For this reason it states in the authentic hadeeth that has been collected by Abu Dawud in his "Sunan"9 on the authority of 'Ugbah Ibn

^{9 (}no. 2117) and al-Albani declared it to be authentic in "As-

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Aamir, radiyallahu anhu, that, the Prophet (said,

خَيْرُ النُّكَاحِ أَيْسَرُهُ

"The best marriage is the easiest."

It states in another hadeeth:

أغظمُ النِّسَاءِ بَرَكَةَ أَيْسَرُهُنَّ مُؤْنَةً

have the most "The women who blessings are those who are the easiest to look after." 10

For this reason it is necessary upon the woman, her father and mother to make it their goal with regards to marriage to make things easy and not difficult, to keep things humble and simple, and to avoid being

wasteful spendthrifts. This is something that has a direct effect on marital life, both positive and negative.

But if there is extravagance and wastefulness, and sins and acts of disobedience, then these are from the greatest reasons behind the

10 Collected by Ahmad in his "Musnad" ino. 251201, an-Nasaal co in "As-suman al-Kubra" (no. 9274) from the hadeeth of Aishah, radiyalishu anha

refuge is sought in Him.



BEWARE OF THE CURSED DEVIL

From the attributes of the righteous wife is to beware of the accursed Devil whose goal in this life is to make corruption, to spoil the religion, character, mutual dealings, living, brotherhood/sisterhood and everything that is good and wholesome. For this goal he sends out his soldiers and stoops every day.

I would now like you to ponder with me on the hadeeth that can be found in "Sahih Muslim" ¹¹, on the authority of Jabir, radiyallāhu 'anhuma, who reported that, Prophet () said,

إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ

"Iblîs sets his throne on the water, then sends forth his troops."

Meaning, his armies and detachments to cause trouble.

فَأَذْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً

"So the one who is nearest to him in station being the one who can cause the greatest temptation."

Meaning, the closet to him is the one who makes the greatest trial between the people.

يَجِيءُ أَحَدُهُمْ

"...one of them comes..."

In other words, one of the members of his army.

فَيَقُولُ: فَعَلْتُ كَذَا وَ كَذَا، فَيَقُولُ: مَا صَنَعْتَ شَيْئًا ، ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْنُهُ حَتَّى فَرَّفْتُ بَيْنَهُ وَ بَيْنَ امْرَأَتِهِ ، فَبُدُنِيهِ مِنْهُ

"One of them comes and says, 'I have done such and such,' but he replies, 'You have done nothing,' Then one of them comes and says, 'I did not leave him until I separated him from his wife.' He then brings him near to himself..."

Meaning, Iblîs brings this one close to himself.

وَ يَقُولُ: نِعْمَ أَنْتَ. قَالَ الْأَعْمَشُ: أُراهُ قَالَ: فَيَلْتَزِمُهُ

^{11 (}no. 2813).

"...saying, 'What a fine fellow you are!'" 'Amash [one of the reporters in the chain of narration said he believes he said. "Then he embraces him." 12

In other words he draws him near and embraces him because he separated a man from his wife.

The righteous wife needs to correctly understand this issue and realize this reality. Both her and her husband must know that there is a hidden enemy that sees you, but you cannot see him. He walks with you like blood flows through your veins. He whispers, incites, plots and plans. He does all of these things and you cannot see him. He casts in both of your hearts evil whispers and doubts until the point that there is hatred and enmity. Similarly he has several paths and methods.

For this reason the Sunnah has encouraged us to protect ourselves from the Devil when we enter our homes, go to our wives, eat our meals and become angry.

In every single matter and affair you need protection from Shaytan so that he won't join vou in what Allaah has provided you with such as your family, your household and your children.

Therefore, a person is in need of protecting himself with the blessed supplications, the Noble Our'an, the reported invocations, and strictly guarding the obedience of Allaah, the Sublime and Exalted

Thus from the attributes of the righteous wife is to be weary from the plots of the Devil and from his whisperings, incitements and what he casts into the people's souls, which whenever a person listens and pays them attention will end up being afflicted with the corruption of his family and destruction of his marital life.

How many families and households have split up and they couldn't get back together because of listening to the Devil and following him and his whisperings?

Only if each of them had made themselves far and remote from him and sought refuge in Allah from the Accursed Devil, none of those things would have happened nor would they have split up. How many homes have become separated because of obeying the Devil?

Afterwards this trouble making demon goes to Iblis to take his place and station with him because of the trouble that he caused when he separated a man and his wife.

Translation reference: Mishkat Al-Masabih of James Robson

Here there is something very important to pay attention to which is: This hidden enemy who sees you and you cannot see him has extensive experience and endless practice.

Nowadays, when people discuss different companies and their experience, the longest of most of their experience doesn't exceed fifty or sixty years. But the experience of Iblîs goes beyond thousands of years.

How many people have entered their graves and were captives of the call of the Cursed Devil and slaves of the effects of his corruption and deviation?

For this reason the Muslim Home needs to protect and guard itself, and make itself remote from the Cursed Devil



MAKE YOU HUSBAND HAPPY WHEN HE LOOKS AT YOU

From the attributes of the righteous wife is to make your husband happy when he looks at you. The righteous wife should be pleasing to her husband in her looks, her appearance, and her clothes She should make herself accustomed to obeying him and answering his requests without any pride, arrogance haughty refusal.

Regarding this we should all reflect on the hadeeth of the Prophet (which is collected in the Sunan of an- Nasaai'ee13 on the authority of Abu Hurayrah, radivallahu 'anhu, who reported that the Messenger of Allaah () was once asked which woman is best? He replied.

الَّتِي تَسُرُّهُ إِذَا نَظَرَ، وَ تُطِيعُهُ إِذَا أَمَرَ، وَ لَا تُخَالِفُهُ فِي نَفْسِهَا وَ مَالِهَا بِمَا يَكْرَهُ.

"The one who pleases [her husband] when he looks at her, obeys him when he gives a command, and does not go against his wishes regarding herself or

^{13 (}no. 3231), and al-Albani declared it to be authentic in "As-Saheehah" (no. 1838).

property by doing anything of which he disapproves."

So these are her attributes regarding her outward appearance and looks.

She should place a great deal of importance on her looks and on her appearance in front of him every time he is in her presence. She must respect and act upon his orders and requests. and this should be something that she keeps on her mind all of the time.

From the things which are very sad is that there are many women who don't' have a clue about dressing up and making themselves look pretty unless they want to leave the home to go to a party or a gathering.

As for her husband, then when he comes home he finds her wearing shabby clothes, not smelling nice, her hair undone, and other attributes which hinder and cut him off from having any desire for her.

Then he is shocked when he realizes that every time she wants to leave the home she has to get dressed up and he isn't even worth one tenth of her efforts.

So let's ask the question, what desire will his heart be filled with for a women with the likes of these attributes?! What love will he have for her and this is what she does with him?

This is a clear proof of the stupidity of these women regarding perfecting their marriages and lifting the bar of their love lives

Atop of all of this is the fact that there are many other women who hardly listen to their husbands and answer their requests. Some women always fuss and complain about their husbands. Consequently, she brings on her home a miserable, hard life, a life full of stress and worry, and she is the one who is harming her own self.

The Prophet (says in the hadeeth that is collected in "Sahih Muslim" 14 on the authority of Jabir, radivallahu 'anhuma,

"When one you returns at night from a journey, he should not go to his family."

Meaning, don't pop up and surprise her at night. Why not?

حَتُّم تَسْتَحدُّ الْمَعْسَةُ وَتَمْتَشِطُ الشَّعِثَةُ

^{14 (}no. 715).

"In order that the woman with untidy hair may comb it and the woman whose husband has been away may shave her private hairs." (i.e. to get ready for her husband)." 15

Here is a very important point for the woman to pay attention to, being: She should meet her spouse in the cleanest, neatest and most beautiful fashion.

especially if he's returning from being away or a comine back from a journey.

This is something that requires for her to prepare herself and be ready even with regards to straightening up the house, just as it is reported that the Mother of the Believers. Aishah, radiyallahu anha said, The Messenger of Allaah (---- once returned

from travelling and I had put up a figured curtain of mines, mindlessly forgetting about the saw it he took it down and said.

السنة الشَّاس عَلَانِا يَوْمُ الْفِينِاتِ الْلِينَ يُصْعُمُونَ

Maraam (pg. 359)

The people who will have the most severe punishment of the Day of Judgment are those who wish to imitate the creation of Allach "

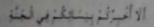
Aishah said. 'So we turned it into one or two pillows. 16

Why did she put up that curtain? Because she wanted when the Prophet [_____ entered his home to find it [their house] and his wife in the finest of fashions.

So we benefit from this hadith that it is pecessary for the wife to prepare the house just as she should prepare herself to greet her SDOUB!

Thus all of these thines are from the attributes of the petitrous wife and pious woman in the Suppose of the Prophet (

Presiding this meaning there is another hadeeth that is collected by at Tabarani in "Al-Mu sam al-Agent' on the authority of Arias Ibn Malin monulatu anhu, who reported that the



^{*} Collected by all Bukhari (no. 5954) and Muslim (no. 7107) if me 174% and al-Albani declared it to be suffernic in "As-

"Shall I not inform you about your wives in Paradise?"

Meaning, the wife that has become qualified to be from the people of Paradise because of her praised attributes and blessed character. He then said.

كُلُّ وَدُودٍ وَلُودٍ ، إِذَا غَضِبَتْ أَوْ أُسِيءَ إِلَيْهَا أَوْ غَضِبَ زَوْجُهَا، قَالَتْ: هَذِهِ فِي يَدِكِ لَا أَكْتَحِلُ بِغُمْضِ حَتَّى تَرْضَى

"Every affectionate, fertile woman, that whenever she becomes angry, or is treated badly, or when her husband becomes angry says, 'This is my hand that I place in your hand, I will not sleep until you are pleased with me."

Meaning, I won't close my eyes and sleep until you are happy with me.

It is very unfortunate that there are some women who don't care if their husbands go to sleep one, two or three nights, or maybe even a week or a month, and he is angry with her as if this doesn't concern her at all! As if she is

not going to meet Allaah, the Sublime and Exalted, and He won't bring her to account for these deeds and acts.



A HADEETH ABOUT THE BEST OF WOMEN

From the attributes of the righteous wife is that which is mentioned in the "Sunan" of al-Bayhaqi 18 on the authority of Udhaynah as-Sadafi who reported that the Messenger of Allaah () said,

خَبْرُ نِسَائِكُمُ الْوَدُودُ الْوَلُودُ الْمُوَاتِبَةُ الْمُواتِبَةُ الْمُوَاتِبَةُ الْمُوَاتِبَةُ الْمُوَاتِبَةُ الْمُوَاتِبَةُ ، وَ شَرُّ نِسَائِكُمُ الْمُتَبَرِّجَاتُ الْمُتَعَبِّلَاتُ وَ هُنَّ الْمُنَافِقَاتُ ، لَا الْمُتَبَرِّجَاتُ الْمُتَعَبِّلَاتُ وَ هُنَّ الْمُنَافِقَاتُ ، لَا يَدُخُلُ الْجَنَّةِ مِنْهُنَّ إِلَّا مِثْلُ الْغُرَابِ الْأَعْصَمِ يَدُخُلُ الْجَنَّةَ مِنْهُنَّ إِلَّا مِثْلُ الْغُرَابِ الْأَعْصَمِ

"The best of your women are those women who are extremely affectionate and very fertile, those women who are gentle and comforting, if they fear Allaah. The worst of your women are those women who do not cover and are vain and conceited; and they are the female hypocrites. The number of them who will enter Paradise is like that of the white-legged crow."

So look at these attributes of the righteous wife:

الْـوَدُودُ

"Al-Wadud" This is a noble attribute and praiseworthy characteristic in the righteous woman and the blessed wife which is that she is affectionate, and the most deserving person of this is affection is her husband. She should endear herself to her husband and grab his feelings and emotions with her sweet and pleasant words, her good affection towards him in her dealings with him, and in her appearance.

Hence, you can show your husband love and affection with your speech, your outward appearance, your disposition, your actions and your character.

الْوَلُودُ

"Al-Walud" In other words, fertile, and this is another praiseworthy characteristic in a woman which makes her from the best of women.

If a woman has been afflicted with an illness that prevents her from having children, then this won't harm her because it isn't from something that she did wrong or fell short in, so Allaah will

^{18 (7/82),} and al-Albani declared it to be authentic in "As-Saheehah' (no. 1849).

not take her to account for it, and it won't harm her nor conflict with her righteousness.

As for if she is very fertile and she prevents herself from bearing children then this is harmful to her, and indeed the Prophet

"Marry affectionate and fertile women, for surely, on the Day of Judgment I will brag and boast about your numbers." 19

So therefore, that which is necessary for the woman to do is to strive from the very first day to have children and to do what she can to be a reason in that. She should try her best in raising and looking after them. She should hope to be a reason behind there being righteous children and rectifying callers to Allaah in the society.

From the very beginning of her marriage she should hope for this and say to herself: 'Perhaps Allaah will honor me with children who will be from the Imams of guidance or the scholars of the Muslims, or the callers to good.' Thus the reward will be written for her because of this great intention of hers and all of the care and efforts that follows it.

المُوَاتِيةُ

"Al-Muwatiah" In other words, the woman who isn't harsh and rigid, rather she is gentle and soft. She hears and obeys. She answers and she isn't haughty or arrogant. She isn't too big for her spouse nor does she give him discord and or problems.

المُوَاسِيَةُ

"Al-Muwasiyah" Meaning, the woman who consoles and comforts her husband, the woman who stands by the side of her husband and aids him upon good, the obedience of Allaah, and all that entails bliss and success.

إِذَا اتَّفَيْنَ اللهَ

"If they fear Allaah." In other words, these attributes are only beneficial to the woman if she fears Allaah, the Sublime and Exalted. If she was affectionate, fertile, gentle and consoling, but she only wanted the Dunyā with

¹⁹ Collected by Ahmad (no. 16113) from the hadeeth of Anas, radiyallahu anhu, and al-Albani declared it to be

40 A HADEETH ABOUT THE BEST OF WOMEN

these traits, and she didn't fear Allaah, these attributes won't benefit her at the least.

Instead they will only benefit her if she has them and seeks with them the good pleasure of Allaah. the Sublime, and uses them in her struggle to perfect her fear of Him. He then said,

وَ شَرُّ نِسَائِكُمُ الْمُتَبَرِّجَاتُ

"The worst of your women are those women who do not cover ... "

In other words, the woman that uncovers her charms and leaves her house with her adornments showing. She goes outside wearing perfume and jewelry, and beautifies herself in order to be used as a tool of the Devil to corrupt the society.

The woman who leaves her home in this manner is only in reality leaving as a one of the foot soldiers of Iblis and as one of his stoops to cause mischief, spread turmoil and stir up unlawful sex and illicit deeds amongst those who Believe. He then said.

"...vain and conceited..." This is from conceit which is pride, and there is a binding relation

behind not veiling and conceit. The woman who doesn't veil, adorns herself and puts on nerfume isn't going to the market place in the manner of a humble hand maiden of Allaah, the Exalted. Rather she's leaving in pride and conceit in every aspect, from her appearance to her attitude. Thus there is a connection between pride and uncovering, just as there is a connection between modesty [wearing hijab] and shyness.

The modest woman is overflowing with shyness and her heart is full of it, in contrast to the uncovered woman who has tossed away the garment of shyness and put on in its place the garment of pride, conceit, self-deception and arrogance, which brings on her harm in her martial life; rather, in her entire life.

For this reason did the Prophet () describe the women that are like this as the evilest of women by saying,

وَ شَرُّ نِسَائِكُمُ الْمُتَبَرِّجَاتُ الْمُنَخَيِّلَاتُ وَهُنَّ الْمُنَافِقَاتُ ، لَا يَذْخُلُ الْجَنَّةَ مِنْهُنَّ إِلَّا مِثْلُ الْغُرَابِ الْأَعْصَم

"The worst of your women are those women who do not cover and are vain

conceited; and they are the and female hypocrites. The number of them who will enter Paradise is like that of the white-legged crow."

Meaning, the crow that has traces of white in its wings and its legs. And when do you ever see a crow like this among all black crows? This is extremely rare; rather, in most cases, all of the crows that you see are jet black in all parts

of their bodies. Thus the saying of the Prophet (الصلاناتين).

"The number of them who will enter Paradise is like that of the white-legged crow."

Is an indirect expression for the small number of women who will enter Paradise from amongst these women, because this attribute among crows is extremely rare. Just like this hadeeth is the hadeeth in which he (says,

يَا مَعْشَرَ النُّسَاءِ! تَصَدَّقُنَ ، وَ أَكْثِرُنَ الْاسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ

*O assembly of women! Give charity and make abundant Istighfaar, for surely I have been showed that you the majority of the people of the Fire."

Why did he see that the majority people of the Fire are women? When you look into the attributes that have been mentioned in the Sunnah they are pertaining to the attributes of the evil doers, the people of the Fire, you find many women who just don't care about that as if there won't be a day in which they will meet Allaah and He won't bring them to reckoning for that. Perhaps the hadeeth reaches her and she knows right from wrong but her only concern is fulfilling her desires and wishes.

There are countless ahadith from the Prophet (in which certain traits and the woman that have them are blamed and condemned. that has From them is the hadeeth been narrated by Ibn 'Umar, radiyallahu anhuma, who said,

لَعَنَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ الْوَاصِلَةَ وَ المُسْتَوْصِلَة ، وَ الْوَاشِمَة وَ الْمُسْتَوْشِمَة

"The Prophet (Line) cursed the woman who extends her hair and the one who extends it for her, and he also

cursed the woman who gets a tattoo and the one who gives her the tattoo."

Narrated Ibn 'Abbas, radivallahu 'anhuma,

لَعَنَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ الْمُتَشِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَ الْمُتَشِّبِّهَاتِ مِنَ النِّسَاءِ بالرِّ جَال

"The Prophet (cursed the men who imitate women and the women who imitate men."

Also.

لَعَنَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ الْمُتَرَجِّلَاتِ من النِّساء

"The Prophet (cursed masculine acting women."

But despite these ahadith and others that have been mentioned regarding a woman being cursed for specific traits and characteristics, you find many women who hear the curse and banishment from Allaah's mercy and won't even care, as if she's not going to stand in front of Allaah, the Sublime and Exalted, and that He

won't ask her. As if she's not going to be put into the ground and covered with dirt one day, and then travel towards all types of horrifying things the likes of which we haven't seen

She is heedless from all of this and she has no concern except to dress up and adorn herself even if what she is doing is disobedience to Allaah, opposition to His commands, and from the things which bring about His anger and abhorrence

Therefore, there are many characteristics and blame worthy actions which have been clarified in the Sunnah regarding women. So let the righteous woman be weary and cautious from them.

Furthermore, for the woman to know these things is only for purpose of being cautious and avoiding them in manner in which a poet once said, "I learned about evil not just to know about evil, but however, to avoid it. And whoever from mankind is unaware of evil will surely fall into it."



AVOID NEGLECTING HIS RIGHTS

From the attributes of the righteous wife is for her not to fall behind and neglect the rights of her husband, and to exert herself in his service.

Let us all reflect on what an-Nasaai'ee has collected in "Al- Sunan al-Kubra" ²⁰ from Husayn Ibn Mihsan, on the

authority of one of his aunts who reported that she went to the Messenger of Allaah () for a need of hers and when he was done speaking to her he asked her,

أَذَاتُ زَوْجٍ أَنْتِ ؟

"Do you have a husband?"

She replied, 'Yes.' He then asked her,

فَكُنْفَ أَنْتِ لَهُ؟

"So how are you with him?"

She replied, 'I don't spare any efforts to please him except for what I cannot do.' He said finally:

الْطُّرِي أَيُّنَ أَلْتِ مِنْهُ! فَإِنَّهُ جَنَنُكِ وَ نَارُكِ

"Look at where you stand with him, for he is either your paradise or your fire."

When does the husband become for his wife a paradise, and when does he become for her a fire? Here it is binding upon the woman to understand this reality and to realize this great matter which is,

أَيْنَ أَنْتِ مِنْهُ ؟

"Where do you stand with him."

Upon you are obligations. You are a handmaiden of Allaah. There is certainly a paradise and a fire, and Allaah has ordered you and made incumbent upon you these rights with regards to your husband. So fulfill them and carry them out in the most complete and perfect manner out of obedience to Allaah, and seeking His good pleasure, the Sublime and Exalted, and ask Allaah for that which is for you:

فَإِنَّهُ جَنَّتُكِ وَ نَارُكِ

"...for he is either your paradise or your fire."

 $^{^{20}}$ (no. 8913) and it has also been collected by Ahmad (no. 19003), and al-Albani declared it to be authentic in "As. Saheehah" (no. 2612).

DON'T BURDEN YOUR HUSBAND WITH MORE THAN HE CAN AFFORD

From the attributes of the righteous wife is not to burden your husband in spending and avoid being a wasteful spendthrift in your home. Rather, you must be balanced and respect the wealth of your husband.

﴿ وَالَّذِينَ إِذَا ۚ أَنفَقُوا لَمْ يُسْرِقُوا وَلَمْ يَقَنُّرُوا وَكَانَ بَيْنِ ذَالِكَ

"And those who, when they spend, are neither extravagant nor stingy, but hold a medium way between those two extremes." 21

With regards to this we must also ponder on what has been reported by Abu Sa'id or Jabir 22, that the Prophet (gave a lengthily sermon in which he mentioned the affairs of the worldly life and the hereafter and also said.

children of Israel was because a woman used to burden her husband to buy her the clothing and jewelry that a wealthy man could afford. Then look at what this short woman did, and at what her actions included of wastefulness. lavishness, squandering of wealth, deception and not being content with what Allaah, the

So the beginning of the destruction of the

How close is the resemblance between that woman and those women that wear high heel shoes today!

Sublime and Exalted, gave her.

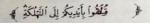
"The very first reason behind the destruction of the Children of Israel was that there was a woman who was married to a poor man and she used to burden him to buy her the clothes or the jewelry that a wealthy man could afford. He went on to mention that there was a very short woman who took a pair of wooden shoes and a hollow gold ring and then filled it with musk. So she went out with two tall -or two large- women and they [the men of Banu Israel] sent a man to follow them. So the man recognized the two tall women but not the one who was wearing the wooden shoes."

²¹ Surah al-Furgan [25:67]

²⁾ Suran al-Fulqui passar, 22 Collected by Ibn Khuzaymah in "At-Tauhid" (no. 487) and al-Albani declared it to be authentic As-Saheehah (no. 591), and Albani declared it to be additionable to the short women (no. 2252)

DON'T BURDEN YOUR HUSBAND WITH MORE THAN HE CAN AFFORD

The Permanent Committee of Scholars have issued a fatwa regarding the ruling of wearing high heel shoes [outside of the house] that states: "Wearing high-heels is impermissible because they put a woman in danger of falling down, and the Muslim has been commanded to avoid dangerous things. From the evidences that state this is the saying of his, the Exalted,



"And do not throw yourselves into destruction." 23

Also His saying,

﴿ وَلَا نَقْتُلُوا أَنفُسَكُمْ ﴾

"And do not kill yourselves." 24

They also make a woman appear much taller than what she actually is and affect the manner in which she walks, in a way that causes her behind to protrude and stick out. This is deception and outward displaying of her charms and adornments which she has been forbade from doing."

DON'T BE UNGRATEFUL TO YOUR HUSBAND

from the attributes of the righteous wife is not to be ungrateful to her benefactors. In other words, avoiding being ungrateful for the sustenance that Allaah has facilitated for her via the hands of her husband. It states in a hadeeth:

لَا يَشْكُرُ اللهُ مَنْ لَا يَشْكُرُ النَّاسَ

"He who does not thank the people does not thank Allaah." 25

There is also another hadeeth regarding this meaning which is the hadeeth collected by al-Bukhari in his book "Al-Adab al-Mufrad" ²⁶, on the authority of Asmaa Ibnatu Yazeed al-Al-Ansariyah who narrated, 'Once the Prophet passed by me and said,

إِيَّاكُنَّ وض كُفْرَ الْمُنْعِمِينَ

²¹ Surah al-Baqarah [2:195] 24 Surah an-Nisaa [4:29]

²⁵ Collected by Ahmad (no. 7939) and Abu Dawud (no. 4811) from the narration of Abu Hurayrah, radiyallahu 'anhu, and al- Albani declared it to be authentic in "As-Saheehah" (no. 823)

²⁶ (no. 1048) and al-Albani declared it to be authentic in "As-Saheehah" (no. 823).

"Beware of being ungrateful to your benefactors."

I asked, 'And what is being ungrateful to our benefactors? He answered,

لَعَلَّ إِحْدَاكُنَّ تَطُولُ أَيْمَتُهَا مِنْ أَبُويْهَا ثُمَّ لَمَ لِمِنْ أَبُويْهَا ثُمَّ لَكَا اللهُ زَوْجًا وَ يَرْزُقُهَا مِنْهُ وَلَدًا، فَتَغْضَبُ الْغَضْبَةَ، فَتَكُفُّرُ فَتَقُولُ: مَا رَأَيْتُ مِنْكَ خَيْرًا فَلَا مَا رَأَيْتُ مِنْكَ خَيْرًا فَلَا مُلْكً

"Perhaps one of you women might have been without a husband for a long time and then Allaah provides her with one and also provides her with a child from him, and she becomes angry she says, 'I have never seen any good from you."

His saying,

تَطُولُ أَيْمَتُهَا مِنْ أَبُويْهَا

"...been without a husband for a long time."

Means, that she may not get married for a long period of time.

There is another hadeeth that is collected by anlassalee in his "Sunan al-Kubra" ²⁷ on the subority of 'Abdullah Ibn 'Amr who reported that the Messenger of Allaah () said,

لَا يَنْظُرُ اللهُ إِلَى الْمَرَأَةِ لَا تَشْكُو لِزَوْجِهَا ، وَمِيْ لا تَسْتَغْنِي عَنْهُ

"Allaah does not look towards a woman who doesn't thank her husband even though she cannot do without him."



 $^{^{27}}$ (no. 9135), and al-Albani declared it to be authentic in $^*\!A_{S^-}$ Saheehah" (no. 289).

RESPECT YOUR HUSBAND AND KNOW HIS VALUE

From the attributes of the righteous wife is respecting your husband and knowing his status and his rights upon you.

There are several ahadeeth that cite this. From them is the hadeeth that is collected by at-Tabarani in "Al- Mu'jam al-Kabir" 28 on the authority of Ibn 'Abbas, radiyallahu 'anhuma, who reported that the Messenger of Allaah (خَالْسَعْتُولُكُ) said,

لَا آمُرُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدِ، وَ لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدِ لَأَمَوْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

"I do not command anyone to prostrate to another human being, but if I were to command anyone to do that, then I would certainly order a woman to prostrate to her husband."

It is also reported in "Al-Mu'jam al-Kabir" 29 of at-Tabarani on the authority of Zayd Ibn Argam

28 (11/356), and al-Albani declared it to be authentic in "As-Saheehah" (no. 3490).

29 (5/208), and al-Albani declared it to be authentic in "As-Saheehah" (no. 3366).

hal Mu'adh said, 'O messenger of Allaah, I saw People of the Scriptures prostrating to their oriests and generals, so shall we not then omstrate to you?' He answered him saying,

لَوْ كُنْتُ آمُراً أَحَدًا أَنْ يَسْجُدَ لِأَحَدِ لأَدَنْ الْمَ أَوْضِ أَنْ تَسْجُدَ لِزُوجِهَا ، وَ لَا تُؤَدِّي الْمَالَّةِ حَقَّ زَوْجِهَا حَتَّى لَوْ سَأَلَهَا نَفْسَهَا عَلَى ثَنَ 1: L :V

"If I were to order anyone to prostrate to someone other than Allaah. I would order a woman to prostrate to her husband. The woman cannot completely fulfill the rights of her husband even if he asked her for relations while on the back of a camel and she answered him."

The rights of the husband are even more if he is a righteous and pious man who adheres to the Religion, guards his worship and abides by the obedience of Allaah, At-Tirmidhi and Ibn Majah have reported on the authority of Mu'adh Ibn Jabal, radivallahu 'anhu, who reported that, the Messenger of Allaah (said, said,

RESPECT YOUR HUSBAND AND KNOW HIS VALUE

لَا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ لَا تُؤْذِيهِ قَاتَلَكِ اللهُ! فَإِنَّمَا مُوَ عِنْدَكِ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكِ إِلَيْنَا

"A woman never annoys her husband in the worldly life except that his wife from among the Hur al-'Ein [in Paradise] says to her, 'May Allaah curse you! He will only be with you for a short period of time and will soon leave you to be with us." 30



RE JUST BETWEEN YOUR CHILDREN

from the attributes of the righteous wife is that A Maah blesses her with children then she should be just and fair between them just as he said,

اعْدِلُوا بَيْنَ أَوْلَادِكُمْ ، اعْدِلُوا بَيْنَ أَوْلَادِكُمْ

"Be just between your children; be just between your children."

This hadeeth is collected in the "Sunan" of Abu Dawud³¹, and there are many other ahadeeth that have the same meaning.



^{*}Sunan at-Tirmidhi" (no. 1174), "Sunan Ibn Majah" (no. 2014), and al-Albani declared it to be authentic in "As-Saheehah" (no. 173).

³¹ (no. 3544) from the narration of Nu'man Ibn Bashir, radiyallahu anhuma, and al-Albani declared it to be authentic in "As-Saheehah" (no. 1240).

STAY IN YOUR HOUSE

From the attributes of the righteous wife is for her to remain in her house and refrain from a being a woman who constantly leaves her home. She shouldn't leave her home unless there is a need and unless she is properly veiled, and not uncovered. She must also lower her gaze and guard her chastity.

We have already mentioned some of the ahādīth that site this meaning. From that which proves this is the hadeeth that is collected by at-Tabarani in "Al-Ausat" ³² from Salim Ibn 'Abdillah Ibn 'Umar, on the authority of his father who reported that the Messenger of Allaah () said,

الْمَرْأَةُ عَوْرَةٌ وَ إِنَّهَا إِذَا خَرَجَتِ اسْتَشْرَفَهَا الشَّيْطَانُ، وَ إِنَّهَا لَا تَكُونُ أَفْرَبَ إِلَى اللهِ مِنْهَا فِي فَعْرِ بَيْتِهَا

"The woman should be concealed and whenever she leaves her home the devil goes after her, and verily, the closest she can be to Allaah is within her house."

³² (no. 2890, 8096), and al-Albani declared it to be authentic in "As-Saheehah" (no. 2688).

DON'T SPREAD HIS SECRETS

must the attributes of the righteous wife is not spread the secrets of your spouse nor your ground affairs. Even if the harmony between must him dies and you get separated, it is must both of you to fear Allaah, the Sublime and liahted, with regards to this issue.

Rearding this meaning is the hadeeth that is ollected by Imam Ahmad in his "Musnad" 33 on the authority of Asmaa Bint Yazid who said that she was once sitting in the company of the Messenger of Allaah (along with a goup of men and women and he addressed them saying,

لَعَلَّ رَجُّلاً يَقُولُ مَا يَغْعَلُ بِأَفْلِهِ وَلَعَلَّ الرَّأَ الْفَرُّ
ثُخْيِرُ بِمَا فَعَلَتْ مَعَ رَوْجِهَا، فَأَرُّمُ الْفَرُّ
فَعُلْتُ: إِي وَاللهِ يَا رَسُولَ اللهِ ، إِنَّهُنَّ لَيَغْعَلْنَ وَ
إِنَّهُمْ لَيَغْمَلُونَ ، قَالَ: لَا تَغْمَلُوا فَإِنَّمَا ذَلِكَ

³³ (no. 27583), and al-Albani declared it to be authentic based on supporting narrations in "Sahih at-Targhib wat-Tarheeb" (no. 2022) and 'Al-Irwaa" (no. 2011).

مَثَلُ الشَّيْطَانِ لَقِيَ شَيْطَانَةً فِي طَرِيقٍ فَغَيْبَهَا وَ النَّاسُ يَنْظُرُونَ

"Perhaps a man will speak about what he does with his wife and perhaps a woman will speak about what she does with her husband." Suddenly everyone kept silent. So I said to him, 'Yes, by Allaah, O' Messenger of Allaah, women do exactly that and men the same.' He said, "No, do not do that, for indeed the likeness of that is of a devil who met a she-devil in the road and has intercourse with her while the people pass by and watch them."

When she said,

إِنَّهُ نَّ لَيَفْعَلْنَ

'...women do exactly that and men the same.'

She started off with the women because this is very widespread and prevalent among them, but extremely rare among men.

A woman will speak with her girlfriends about her personal business, and many women don't mentioning the secrets of her own The Prophet's () saying:

فَإِلَّـمَا ذَٰلِكَ مَثَلُ الشَّبْطَانِ لَغِيَ شَبْطَانُ رِ طَرِيقِ فَغَيْبِتَهَا وَ النَّاسُ يَنْظُرُونَ

for indeed the likeness of that is of a feril who met a she-devil in the road and has intercourse with her while the people pass by and watch them."

to other words, the woman and man who have the characteristic which is spreading their zerial secrets, the likeness of them is that of a first that meets a she-demon in the path and the sex with her while everyone is watching.



END

These are some attributes of the righteous wife which I have gathered and compiled from the Book of Allaah and the Sunnah of the Noble Prophet (Hoping from the Lord, the Sublime, to allow those of His slaves whom He wills to benefit there from, for He, alone, is the Guardian of all divine success.

I ask Allaah, the Sublime and Exalted, by His names and attributes to guide all of us to the straight path and to make what we learn an argument for us and not an argument against us.

I ask Him to bless us in our statements, actions and time, and to give us blessings in our wives and children, and in our wealth.

I ask Him to bless all of our lives and to rectify our religion which is the only thing that we have. To correct our worldly life that is our livelihood, and to correct our hereafter which will be our place of resurrection.

I ask Him to make life for us a means of increase in all good and death a means of relief from all evil

Him to rectify the women and daughters of vuslims, and to guide and bring them back

Him to grant them refuge from all trials mbulations, those that are outward and se that are hidden

sk Him to inspire us to perform all good that bres and is Pleased with, indeed. He, the 3 and Exalted, is the All-Hearer of all pocations, the Only One to be hoped for, and Ever-Sufficient for us and a Most-Excellent Protector

he last of our invocations is that all praises thong and are due to Allah, the Lord of the aorids

May Allaah send prayers, blessings and bounties upon His Slave and Messenger, His chosen one, Muhammad Ibn Abdillah: and may prayers and salutations be sent upon all of his family and companions, 34

³⁴ The origin of this treatise was a lecture that I gave and then made some minor adjustments, but I choose to keep the original lecture- type style.

APPENDIX A: THE STATUS OF THE WOMAN IN ISLAM

Ouestion: What is the Status of the Woman in

Islam? 35

Answer: All praises are due to Allaah, the Lord of the worlds. May prayers and salutations be extolled upon the noblest of all prophets and messengers, his family members, companions and all those who tread upon their path until the Day of Judgment.

To proceed:

Indeed the woman has a very lofty status in the life of each and every Musical. This is because she is considered to be the very first school in building a righteous society take a spon the guidance of the Book of Allask and the Sunnah of His Prophet (), because to day fast to the two makes every musical managements.

Further the deferent nations didn't go astray except because of their remoteness from the way of Albach, the Sublime and Exalted, and that

prophets and messengers came with.

تَرَكْتُ فِيكُمْ أَمَرَيْنِ لَنْ تَضِلُوا مَا لَمَنْكِمُ بِهِمَا: كِتَابَاللهِ وَ سُنَّدِي

Tesve you with two things which you mover go astray as long as you hold fast to them; the Book of Allaah and my Sunnah." 36

There are many evidences in the Glorious Qur'an that prove the importance of the woman as a nother, a wife, a sister and a daughter, and the rights that she is entitled to and the obligations that are upon her. Furthermore, the pure, authentic Sunnah has explained all of this in detail

The importance of the woman can be demonstrated by the tasks and hardships that she is burdened with, some of which exceed those that are carried out by men. For this reason it is extremely important to thank your mother, treat her kindly and live with her in honor, furthermore, she has precedence over the father in all of that. He, the Exalted, says,

Majarov Fatama we Margain Martanaw als (3/348-350) quoted true 63 Martanaw at a Safety at (1995)

﴿ وَوَشَيْنَا ٱلْإِسْنَ مِوْلِدَيْهِ حَلْقَتُمْ أَمُّكُ وَهَا عَلَى وَهِنِ وَفِصَالَتُ فِي

"And We have enjoined on man to be dutiful to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents. To Me to the final destination " 27

He, the Exalted, also says,

﴿ وَمُنْكُمُ الْإِنْ وَلِنَّهِ إِنَّكُا مُلَّكُ أَلَيْهُ لِأَنَّا وَيُعْتَقِدُ كُمًّا 1 3 3 3 3 3 3 3 5 3 5 7 5

"And We have enjoined on man to be dutiful and kind to his parents. And mother bears him with hardship. she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months." "

A man once came to the Messenger of Allsah (steeps) saying. O Messenger of Allash! Who

ATTRIBUTES OF THE RIGHTEOUS WIFE | 67

a mang mankind deserves my good men the most? He answered him.

"Your mother."

a tien asked again, and he [the Prophet] gold to him with the same ariswet.

"Your mother."

le asked him a third time and he replied MINES IN

"Your mother "

He asked him a fourth time so he answered him this time by saying.

"Your father." In

This requires that the mother deserves three simes more benevolence than the father.

^{**} Storach Ecogonom (21. 14)

in Seconds at Albania 166, 150

is Cutterized by al-Buildian tim. Scipt, and Moslim Inc. 6477).

SO APPROXIMA A THE STATUS OF THE MENNAN IN SHIRM

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their nament like signe is that He erented for your sever from among yourselves, the yes may find repose in them, and the has pur between you affection and marce. Versie, to that are indeed signs ter a prosper who reflect." "

A Section the Restrict soul to the Total of the bearing of ones may be puritured.

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mercanical and returned Managistals is love see automo is assumentation for indeed a man brough a minimal entire because of his love the tree an and of more to bee his more also had a SERVICE AND ADDRESS.

section stature than Khashijahi, radiovalishing as not lost the generatest effect in scarehing and of the Messenger of Allands (SEXES) we no resolution were becaught direct to him by so to the first time at the case of Hiras. He a negled rushed back home and his heart is breedling. He used to her

وللوانس والوانس الفلا تعليب فلونفس

Was me up, wrap me up! I fear for

the authoritative methor, maid to him.

الشراء فواله لا يُنظريك الله البناء الله النصل الرَّمِوْ وَ لَصْنَاقُ الْخَلِيثُ ، وَ لَجْمِلُ الْكُلُّ وَ تفيث فيغثروه وتقري الشيناء لعبل فلى ئوائب الخق

Bear glad tidings. For by no means! I awear by Allanh that He will never shame yes. You join ties of relationship, you apenk the truth, you bear people's burkens, you give to the destitute. you entertain guests, and you bely

against the virtualization which affect

We return room mines forgot advance the officer than Assheb, redivellates wells, find for the consuccession of felant when the major companions was findered from her along with countless offer momen who teamed from her personal measurement in Spinster,

Also, such formy ago sharing the times of fenam Makamenad Story Saisel, may Allanh have mores on him. his wife advised him to accept the stawah of the tenam and reviver for the call to Tensing Mulmmmed the Abdit Wahhab, valuations, when he presented it to him-

For much, the advice that the gave him had a areas effect upon them agreeing to revive and spread the dawnly, whereas we can feel the offeren of that to this very day when we can ace tion times comes the aspectate for Taubid) is in the breath of the children of the Arabian Photographic and the second

in him that my morters may Affach's as in her had a great circust over me, and more often in inspiring and helping me to to took multiply her reward and are not good on my Salkall.

or new less no doubt that the house in it are effection, companion and Islamic tune presile will have an effect on the withe house by Alizah's permission and sells successful and prosperous in any tank Wile sets out to do, whether it is seeking swide trating farming or anything else.

It shall that I sak to give all of us divine sine to perform that which He loves and is fined with May Allan's send prayers and siness upon our Prophet Muhammad, and te Smily and companions.

Man Abdul Aris Ban Abdillah Bet Banz,

Continue for at September the Magnesing of the Rections The State of State of

ENDEX B. THE RULING OF THE SBAND WHO REFUSES TO CLAIM HIS LID AND FULFILL HIS WIFE'S RIGHTS

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APPENDIX B: THE RULING OF THE HUSBAND WHO REFUSES TO CLAIM HIS CHILD AND FULFILL HIS WIFE'S RIGHTS 49

Question: My husband does not carry out his mantal duties or his worldly obligations. He even rejects the thought of having a child with me, and when he

found out that I was pregnant he requested that I get an abortion and swore that if I didn't he would not acknowledge that it is his child. But I refused to agree with him in this, so he left the house, and it has been over a year and four months since I have heard anything from [So my questions are:]

ts it lawful for me to seek divorce because of him leaving the house?

an abortion after he found out that I was pregnant, keeping in the mind the fact that I refused to do so?

Is it tawful for him to deny that it is his child and he swore upon the Mushaf for this? at it a woman to work in order that a sent upon her husband, keeping in a lat that he doesn't wish to work nor a pat firth any efforts to lighten the as it hills on her?

at it is build for a woman when she is a mentioned from her husband the likes of it is woman has mentioned in the one wase her affait to the judge in order in the husband) to cease from harming talk not then he must divorce her.

w ordered the husband to treat his unfemoney, and if not then he must let her go in
mose As for him requesting that you get see
mose what you have done by refusing this
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¹⁶ Steiner Fellows we Russell Michidannibr gre. 4325.

74 APPENDIX B: THE RULING OF THE HUSBAND WHO REFUSES TO CLAIM HIS CHILD AND FULFILL HIS WIFE'S RIGHTS

> إِلَيْهِ احْتَجَبَ اللهُ مِنْهُ وَ فَضَحَهُ عَلَى رَؤُوس الأله: و الأجرين

"Any woman who brings into a family a child who does not belong to it has nothing to do with Allaah, nor will Allaah allow her entrance into Paradise: and Allaah will veil himself from any man who disowns his child while he (the father) looks at him (the child), and he will humiliate him in the presence of all of the creatures, First and last."

Collected by Aboo Daawood 44, an Nassaice al- Haakim 46, and Ibn Hibbann 47.

As for a woman working to spend upon her husband then this is contrast to that which is desired from the legislature, whereas it is incumbent upon the husband to spend upon his

44 (2/246) the Book of Director the Chapter of the Severe Imperminativity of a Man to Dear his Chaid in 2265) [TRANS]

45 (6/179) the Book of Divorce the Chapter of the Severe Impermissibility of a Man to Deny his Child [3481] [TRANS! 44 (2/204) the Book of Divorce (no. 2814)

and children. This is a legislative right that the Sublime and Exalted, has placed im regarding his wife. He Allaah, the seine SETS.

﴿ وَعَلَّى الْوَارِدِ لِنَّهِ يَوْمَعُ وَكُمُونِهُمْ إِلْمُرْبِينَ لَا تَكُلُّ عَلَى إِلَا

but the father of the child shall bear the cost of the mother's food and cething on a reasonable basis. No person shall have a burden laid on him greater then he can bear," as

and theat, the Exalted, also states,

﴿ لَلْكُوْفُنَّ مِنْ مَنْتُ مُكُلِّمُ فِي وَمُعَالِّمُ لِلْ لِلْفُولِ الْمُؤَالِّمُ اللَّهِ فَالْمُؤَالِّمُ اللَّهِ فَاللَّهِ فَاللَّهُ فَا لمُؤْلِقًا لِللَّهُ فَاللَّهُ فَاللَّاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللّلَّ فَاللَّهُ فَاللّلَّ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ لَلْلَّاللَّاللَّا لِلللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّا لِلللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّاللَّا لَلْمُواللَّلَّ اللَّهُ فَاللَّالِي فَاللَّالِي فَاللَّا لَلْلَّا لَلْلَّا لَلْلَّا لَلْمُواللَّاللَّاللَّهُ فَاللَّهُ فَاللَّاللَّالِي فَل فَانْ كُنَّ الْمُنْ مَلَى قَالِمُهُمَّا عَلَيْهِ مِنْ مَنْ مُنْفَعَ مُمَّالُهُمُّ }

lodge them (the divorced women) where you dwell, according to your means, and to not harm them so as to make things difficult upon them. And if they are pregnant, then spend on them till they lay down their burden." "

The Measurer of Alleah | many | also says:

⁴⁷ Al Ihaan: (9/418); the Book of Marriage Chapter Mentioning the Negation of Entering Paradise for the Woman who enters upon a Family with a Child that unit really from them. This hadeeth has been declared in authoritic by Sharkh al-Albani may Allash have mercy on him refer to Ad the extinh (ent. 1427)

or Surely of Barrette (223) or Seconds at Taken Mich de

وَ لَهُنَّ عَلَيْكُمْ وَزُفْهُنَّ وَ كِسُونُهُنَّ بِالْمَعْرُوفِ

You are responsible for providing them with their food and clothing in a fitting manner."

Collected by Muslim 10

If the husband refuses to spend upon his wife without any legislated excuse, then she has the nght to seek divorce from him

It is also lewful for the woman to work and carn money in the boundaries of this legislatigie. and to spend upon her bushand if he is poor. airk, retired, elderly and or unable to work and corn money but this is not incumbent upon but Rather, the husband has no right to force to her to work instead this should only be done by her pleasure and according to her ability, and Allegale knows heat.

> Al-Allemah, Muhammad Ibn Abdillah as-Subayl may Allanh preserve him

to (27890) the Shock of Helji the Chapter of the Helji of the Propher | manage | Sun 1218).

the Righteous Wife

The author says, "The topic of this book, "The Attributes of the Righteous Wife", isn't just for the young woman looking forward to marriage and wants to know about the attributes of a good wife in order to adorn herself with those attributes and prepare herself to implement and perfect them. Nor is it merely addressed to the married woman who has already chosen these righteous attributes and wishes to persevere and continue to practice them. Nor is it only for the married woman who fails to fulfill these attributes and falls short in them in order for her to fix herself and rectify her marital life. Rather it is an address and a reminder much more general than all of this.

It is a reminder for the father who wants his daughters as well as any other women under his guardianship to have a good upbringing, an honorable life and an entrance into marital life according to what Allaah and His Messenger have intended. This treatise will hopefully aid him in reminding these young women of the legislative guidelines and necessary characteristics that the young Muslim woman must be cultivated upon and look after. This treatise is also a reminder for the mother who is the shepherd of her home, the one responsible for her daughters as their instructor, for surely most women grow up practicing that which they saw and heard their mothers doing. It is also a reminder for the callers to Allaah to look after this affair, to place importance on this matter and to strive very hard in spreading these virtuous attributes. commendable characteristics and blessed traits...."